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Pacific School of Religion
Berkeley, Calif.

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ON THE HORIZON OF THE CHRISTIAN CHURCH

NATIONALISTS GUARANTEE RELIGIOUS FREEDOM

The Chinese government passed a resolution, November 10, guaranteeing religious freedom throughout the nationalist territory, which includes more than three-fourths of China. The regulation prohibits interference with or the persecution of any persons on account of their religious beliefs. This action was taken as a result of the petitions submitted to the government by the Chinese Christian bodies in consequence of the anti-Christian agitations fomented by communists last spring. The government also instructed the military commanders to evacuate the Christian educational and Y. M. C. A. properties in order to permit the missionaries to resume their functions.

THE SERIOUS THINKING OF YOUNG GIRLS

That girls are not as frivolous-minded as their attire and speech sometimes declare them to be is the consensus of opinion of those who have the enlightening experience of sharing their confidence. Underneath a surface that bespeaks a frivolous nature, there is a deep, abiding desire to know more of the serious questions of life. Everywhere, the world over, girls are expressing a desire to know more about Christ that they may apply his teachings to everyday living. In Buenos Aires a group of girls in the Y. W. C. A. Center meet to discuss such subjects as "Jesus' Attitude Toward Women," "Jesus and Truth," "Jesus and Friendship," and "Jesus and Character." In Rio de Janeiro, nine lectures under the direction of the religious work department had a total attendance of 746. "Be quiet and you shall know God" was the theme at a conference of six Associations in Apoquinado. "Jesus and Nature" was the subject of the morning talks, with the Lord's Prayer the subject at vespers. Every session closed own language. The women of the Philippines have lived a hundred years in the past thirty, because they have had to reby all repeating the Lord's Prayer, every girl saying it in her adjust their lives in so many ways. Five thousand of them are now flocking into Manila for the education which was denied their forebears. The girls are just beginning to enter business, are taking their place in industry, and are being asked to measure up to the western ideals of culture and efficiency. Because of its religious foundation, the Y. W. C. A. (established a year ago in Manila after requests that had covered fifteen years) is of inestimable value in bringing these girls together, helping them solve their problems, and applying for them Christ's way of living. No group the world over is more interested.

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MAKE CHRISTMAS A DAY OF GLADNESS

Christmas makes the whole world kin. It is the time when barriers of class and creed and country break down. It is then that we understand more clearly the meaning of the angel's song of "goodwill" to all mankind. It is peculiarly a time when our sympathies go out to the poor and the sick and the helpless. There can be no group or class anywhere who needs Christmas cheer quite so much as the lepers of the world, of whom there are over two million. The American Mission to Lepers is supporting work in eighteen different countries in over one hundred centers and leper colonies—including the United States—treating in hospitals and sanitariums about 20,000 patients, besides caring for an immense number of out-patients. It is performing the modern miracle of healing the horrible disease of leprosy—and thousands have already been cured. The disease may be practically eradicated in a single generation. But the cultured men and women who have enlisted in this service, becoming exiles among those whose physical and mental condition is almost unbelievable, have ahead of them a task which will require almost super-human effort and personal devotion. At no season of the year is the depression of their task quite so strong as at Christmas time—but this is caused mainly by the poverty-stricken condition and joylessness of those whom they are serving. They have so little with which to make Christmas real. And so we are appealing to Americans to help make Christmas Day a time of rejoicing for people who almost continuously live in darkness. Please send a Christmas gift so that our superintendents may buy in bulk, without carrying charges or loss, presents suitable to the climate and the patients' personal need. Please help make Christmas a day of gladness. Make out your check or money order to Fleming H. Revell, Treasurer, mark it "Lepers' Christmas," and mail it to the American Mission to Lepers, Inc., 156 Fifth Avenue, New York, N. Y.

MOVE TOWARD THE ACHIEVEMENT OF PEACE

"It requires time to take on a new attitude toward international relations, and not less to shake off an old attitude," says *The Christian Century* in an editorial on The New Note in Armistice Observance. "The thousands of sermons and addresses, delivered during armistice season on the thesis that any scheme for peace which depends for its success upon the favor of the war system is doomed to futility, are bound to cause further reflection on the part of the peace-loving mind. The proposal to outlaw war, accepted too easily by many who look upon it as a kind of truism to which they can thoughtlessly nod assent, is bound in the end to create great intellectual disturbance. Some day such superficial believers will awake to see their whole outlook on international affairs must be reconstructed in the light of the discovery that the barbarous institution of war is now the supremely legal thing in civilization. That multitudes of ministers and other moral leaders have now awakened to this necessity is hearteningly evidenced by their armistice utterances."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Positive Program For Peace

AT the recently held Conference of Pacifist Churches, in which Friends actively participated, some very practical "findings" were issued. Blue Prints for our Peace Workers, we have called them and they are found elsewhere in this issue. We recommend them for careful study and action.

As we scan the horizon of world affairs, a few very distinct impressions are forced upon us. The first one is a double impression. There is striking unanimity of opinion as to the horrors of war and its wickedness, and at the same time a very general feeling that another world war is almost inevitable as things are now going. Our second impression is that peace-loving people are doing very little to ward off the evil day they fear and anticipate. This is doubtless due partly to inertia, but also, we believe, to a want of information in regard to what to do and how to do it. The North Manchester findings fairly bristle with suggestions for meeting this need.

It is encouraging that these annual conferences of the Pacifist churches—small bodies all—have been so practical and concrete in their deliberations. To be sure they have duly considered the religious and philosophical basis of their position, but primarily as a basis for definite action. As was said at Carlock last year, "We believe in a positive program for Peace, rather than merely decrying war." And again, "The special opportunity and chief duty of the Pacifist churches is to formulate a constructive educational program to develop the will to peace."

To decry war is easy. It is quote another matter to give one's self to developing the will to peace. There is first and most important the obligation of living the peace life personally, in one's own soul, and in home and all personal contacts. Pacifism as a doctrine or theory will avail little except as we demonstrate a Pacifist spirit. Kindliness must match fearlessness if we are to be effective. It requires noble courage to stand for the right unflinchingly, against all odds. A positive program, that challenges cooperative effort on an ever-enlarging scale, is worthy of our best thought and effort.

But this Pacifist spirit must express itself in good will that is active and aggressive. Some one has said that he wants a heaven with blue prints. It is certain that we shall never be able to bring the heaven of Peace on earth without blue prints and a host of alert and energetic peace workers in the construction gang. "Let's Go!"

A Peace-giving "Mind Set" For Christmas

HOW great minds move together! Almost before our editorial deliverance on flag worship was off the press, Wilbur W. Kamp's Armistice Day message, striking the same note, was in our hands. And before we had been able to read the latter, there came a statement for publication emphasizing another point made by our Friend from Poughkeepsie. This statement is from the Latham Foundation for the Promotion of Humane Education, Oakland, California, and is entitled, "Discrimination in Selection of Children's Christmas Gifts." Its concern is embodied in the following paragraphs:

"We are again approaching the Christmas season and our gifts to children should carry no suggestion of destruction. It is hoped that parents will ponder carefully over their holiday gift lists and eliminate therefrom tin soldiers to suggest war, or firearms with which to kill birds or animals. Even toy guns carry the thought of destruction and should be eliminated. It is by fostering kindness toward animals in the hearts of children that the foundation is laid for a future life of kindness toward man.

"There is a great variety of toys for children, which stimulate the imagination along wholesome lines. A boy's possession of a gun of any description inevitably makes him think of the taking of life, of destruction in some form or other. Weapons enhance man's arrogance toward the lower creation and it is both shortsighted and unwise to load boys with toys that stress man's combativeness and aggressiveness. Psychologically it is a mistake to arouse a child's fighting instincts. Morally it is a crime to place any kind of a weapon in the hands of an immature and impressionable child. By all means in our power we should discourage the purchase of weapons of destruction for boys at this season and do our part to make Christmas a real period of peace on earth good will toward men and all living creatures."

With all our educational foundations it is encouraging to know of an occasional one such as this. We assume, and correctly we trust, that our readers are not in great need of these admonitions, but by these words of reminder may we all be the more ready to discourage giving gifts, and especially Christmas gifts, of destructive implications and to encourage the giving of those which foster universal good will. A wholesome suggestion, which a peace-giving mind should convey, strengthens the will of those who "seek peace to pursue it."

Fixing the "Mind Set"

An Armistice Day Message

BY WILBUR W. KAMP

"Do you consistently practice Jesus' spirit of love and goodwill to men? Do you support every Christian movement to do away with war and preparation for war? Do you endeavour to make clear to all whom you can influence and especially our own youth that war is utterly un-Christian and cannot be reconciled with the Spirit of Christ?"—Proposed Query No. 6.

I HAVE felt the call on this Armistice Week, commemorating the tenth anniversary of the ending of the World War, to talk about Peace. I want us to think definitely of our relation to this subject, having in mind the foregoing Query which covers our ancient testimony against war. My purpose is to speak very plainly to you regarding a difficult phase of the peace question. It is the subject of the development of "a mind for war" in our boys and girls.

The need for a frank discussion of this subject is seen by many tendencies at work around us, tendencies that are apparent to any careful observer who has a mind for peace—and certainly all Christians, and Quakers especially, should have that mind. Let me point out only one of these tendencies—the growth of the military training and forces of the world. The World Federation of Education Associations reported last August that a high state of preparedness "exists among the nations of the world, and that, with the exception of France, military preparedness is on the increase, and exceeds that of pre-war days." The report goes on to say that in the United States, there has been an increase of 400 percent since 1912, in the number undergoing military training. This statement alone ought to give us pause, and justify our consideration of this subject at this time. But I wish to point out that this example of Preparedness is only a part of a great educational movement that tends to give our children a "War-mind," by which I mean, a background of mental concepts and habit of thinking, that will make war not only possible, but inevitable, under certain situations which can be easily brought about by governments when the future demands them.

The German Philosopher, Humbolt, declared that what you want the next generation to be, teach to the children. As a part of the National Defense Act, that is what our War Department is doing by every available means. It is giving our children a "mind set" for war, just as Germany gave her children a "mind set" for war previously to 1914. And the results of this education in this country will be disastrous to the nation and to civilization in the next twenty years, unless more is done to give a mind for peace. I wish to trace out the psychology of war, as it is given to the average American Child today, as I have come to view it over a period of three years.

The "mind set" for war begins very early in the child's life—in matters which we feel are insignificant, but which are really of great importance. For example, parents who buy tin soldiers and toy cannons for their children are beginning to plant the roots of war. I know of no nation that should realize this fact better than Germany. And the Peace-Union of Germany has put out a poster that strikes at the very roots of war, at this point. It says: Parents, teachers—protect the soul of your child. Do not buy soldier toys. The "tin soldier" is the root of new wars. The "Book of War Heroes" suggests "false" valor. Then appears this striking bit of poetry.

With the "harmless" wooden gun,
With the "beautiful" uniform,
With the toy cannon it begins,
With mangled bodies in barbed wire it ends.

Germany has awakened to the fact that her militarism began with the toys of her children. So does ours. And we need to guard against the "mind set" created by soldier toys and soldier heroes, if we would create a will to Peace.

FLAG WORSHIP A MENACE

The next dangerous step in the training of our children to have a "war mind," is the widespread worship of our flag. It appears so harmless—even noble. And in objecting to this I realize that I am opening myself to serious criticism. There is, however, a widespread worship of the flag which is little more than a fetish, and gives a "mind set" that leads to war, especially when conditions are just right. Let me explain.

There is an organization in this country called the United States Flag Association. It is nation-wide in its influence. It has a local board here in Poughkeepsie, consisting of a number of the business, political, and educational leaders in the city. They help to edit and circulate a little paper called "Old Glory," the theme of which is "Peace-Time Patriotism—Reverence for the Flag." The motto is "Eternal vigilance is the price of liberty." From beginning to end, reverence for the flag is a willingness to fight for it. Patriotism is defined in terms of war. One issue of this paper begins by stating that we have always been in a struggle—a perpetual war. "The American Flag has always stood for the right—it is the flag we serve under in time of war and peace.....There can be no neutrals." To show our Patriotism to the flag, the paper says we must do these things, among others:

1. Do not permit disrespect to be shown to the flag of the United States of America.

Let me say that this teaching makes possible such a disgraceful act as that which happened a few years ago in Mexico, where, when Mexican officials refused to salute our flag as an apology for alleged disrespect shown it by hot headed individuals, our Navy fired on Vera Cruz, killing some 400 people, men, women and children—innocent victims of an un-Christian allegiance to a flag.

2. Do not dip the flag of the United States of America to any person or to any thing.

3. Do not place any object or emblem of any kind on or above the flag of the United States of America.

And there are many other things along the same line which teach a narrow nationalism which leads a child to believe that his first loyalty is to his flag. His religion, his convictions, the truth are all subservient to his supreme loyalty—the flag.

At the end of this paper is the "American's Creed," in which we find the following: "I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; *and to defend it against all enemies.*" The defense part is italicized as of utmost importance. Thousands of these pamphlets have been distributed among our children.

Now what will be the result of such propaganda as this—so widespread among our children? Whatever else it does, it will help to keep alive the war spirit. It is interpreting patriotism, citizenship, and flag respect, in terms of war.

How the heart of Christ must ache to see his children schooled in these things that lead away from peace and brotherhood to a field of blood and carnage! The war spirit which comes from this kind of flag worship, is the direct antithesis of the Gospel. It is leading millions of our youth in our schools and in boys' organizations to take the allegiance to the flag, which, in its popular understanding, makes impossible allegiance to Jesus Christ in time of war. How can we ever exterminate this "great

collective sin of mankind," when our schools and even our churches are instruments which help to keep alive flag worship and the war spirit.

It is my profound conviction that the churches and people who claim to be followers of the Prince of Peace had better be giving attention to Peace from the standpoint of teaching it to children, or our efforts to outlaw war and to reduce armaments and to subsitute law for war, will be of little avail. Our militarists, under the guise of citizenship, are making our youth what they want the country to be in the next twenty years—a militaristic country. They are doing it by an un-Christian glorification of the flag, and by a widespread oath of allegiance to it.

BOY SCOUT MOVEMENT INTERPRETED

Another organization that tends to give a "mind set" that makes for war, is the Boy Scouts. Nor is this conclusion the result of a moment's decision. I make this assertion because of a number of years of thinking on this subject as an outsider, and as a result of one and a half year's experience as a Scout Master. Here again, the influence is so subtle and indirect that it is difficult to explain, and will be difficult for many of you to believe. But let us not forget this, that instruction is no less effective because it is indirect. In fact indirect and subtle instruction is the most effective. That is particularly noticeable to me in the Scout motto, "Be Prepared." Be prepared for what? Well it does not say. But surely there was no doubt in the mind of the founder of the Boy Scout Movement, Major General Baden-Powell, of the British Army. He had a military training, an army philosophy, an army point of view, and when he said, "Be Prepared," he meant for War. Let us not deceive ourselves here. And this motto is impressed upon the minds of boys at every turn and on numerous occasions. Every piece of equipment and every badge and medal has printed upon it the words, "Be Prepared." Military men, interested in preparedness and military training of our youth, say that boys twelve to fourteen, are at the best age for military training. They are right, and what the full effects of this motto may be, we do not know. But this much is true, it teaches them to believe in preparedness as a national policy, and such a policy is full of errors and is a menace to the future peace of the world.

To most people, perhaps, there would be no objection to the Scout manual from a military point of view. Its dangers are camouflaged by the good things taught, which every boy needs to learn. It teaches boys citizenship, it develops them physically, it encourages qualities of leadership—it gives valuable training in personal hygiene, first aid, camp sanitation, and preventive measures in coping with diseases. But it is exactly these things which the Junior Officers Training Corps and the R. O. T. C. and even the Army, is said to give our young men. And people who will object to the army and military training in our schools and colleges in spite of these good purposes, will allow these same things to cover up the subtle dangers of the Scouting movement.

From my experience as a Conscientious Objector in two different training camps, I have vivid remembrances of the training given to rooky soldiers. In turning through the Scout Manual I find much the same instruction prescribed there that men had in their early training in the army. There is prescribed in the Manual the following: drill practice in squad formation; inspection; a military form of address; the fife, bugle, and drums; signal practice—i. e., wig-wag; map drawing and reading; the salute to the flag; and the khaki uniform made surprizingly like the Army's and advertized as being made by the same company that makes Army and Navy uniforms. Moreover, in the Summer Scout Camps, the daily program from reveille and the flag salute, to the lowering of the flag and taps,—the program, I say, is almost identical with military training camps. No one who has seen or experienced that training, can fail to note the similarity of this army training to the requirements of the Scouting movement in both the summer camp and the local Scout meeting.

What may be the result of this is again difficult to say. Personally, I can not help but feel that all unconsciously in many cases, we are training our boys to think in military terms, to act in a military way, and to have certain military assumptions which have been disastrous to every nation that has taught them.

Almost two years ago, Frederick J. Libby, in his *News Bulletin* (Jan. 1, 1926) said that the War Department was after the Boy Scouts. In my judgment, it has them now, as much as its policy demands, for the present. In every possible way, by connecting the Scouts with every military parade, and demonstration, by having ex-soldiers as Scout Masters, and by showing Scouts special attention in their pilgrimages to Washington and other places, our War Department is playing a tremendous part in the Boy Scout movement.

MILITARY TRAINING IN OUR SCHOOLS

But there is still another way in which our boys are being influenced to think in terms of war. I refer to the tremendous growth of military training in our schools and colleges. The reasons why the War Department is promoting such training are stated by Major W. W. Edwards in the Infantry *Journal* for October, 1924. He says, "The National Defense Act has two distinct functions. The first is so obvious as to need no comment, that of training officers and men for the reserve forces; its second function, while no less important, is less apparent, and therefore, sometimes overlooked entirely, that of training the popular mind to the necessity and needs of defense. The Junior R. O. T. C. fulfills the first mission indirectly, and for the second, I believe, there is no greater nor better agency at our command. The high school boy in his sophomore year is in his most plastic and enthusiastic age. He is at the age of hero worship and idealism—once fairly launched upon enthusiasm for the R. O. T. C. he will almost certainly continue it, either at college or elsewhere. The Junior R. O. T. C. is the fountain head of military training."

This two-fold plan of the War Department, to train Reserve officers and to train the popular public mind, has gone so far that in 1926 there were 124 colleges and universities where units of the R. O. T. C. were formed, and 63 high schools where the Junior R. O. T. C. is required as part of the high school course. A group of United States Senators made public a list of public schools where education is refused students above the grammar grade unless they take military training.

The growth of this movement is seen in the fact that in 1915 there were 119 army officers detailed to act as instructors in schools of all kinds. In 1926 there were 768 officers and 1064 enlisted men, detailed for this duty. At least 160,000 young men are receiving this training, and General Pershing is quoted as saying that the purpose of the high Army Command is to extend this training to every college and high school in the country.

Raymond B. Fosdick, who was chairman of the training camps during the war, says that this training of our youth makes for the "recrudescence of Militarism," and is "sheer madness." I agree with Arthur E. Morgan, President of Antioch College, that the purpose of all this is not so much to teach the technique of warfare, as "to change the mental outlook of the young people so that they look upon war as a normal part of life, and expect to take part in it."

In conclusion, just let me say a word more on this subject of "changing the mental outlook of the young people." Herein lies the danger of the tin soldier, the worship of a flag symbolic of war, the Boy Scout movement, and military training in high schools and colleges. The people who support these movements are, unconsciously in many cases, and consciously and purposely, so far as the War Department is concerned, poisoning the minds of our youth. They lead our boys and girls to believe that "war is natural, war is human, war is inevitable, war is right." Therefore, "Be Prepared." And to that end the instinctive desire to fight and kill should be carefully watched and cultivated, say the militarists. And in this they are poisoning the minds of our children.

When one speaks about the "mind set" for war, one has gone to the very heart of the Militarists purpose. The great objective of the champions of preparedness and force, is to change the minds of our youth. Aroused by the ever increasing sentiment against war, the militarists have gone behind the adult to the

child. To offset the adult peace movement, they are striking where in ten or twenty years, they can get results. If they can only create a mind for preparedness in our children and a state of fear and suspicion of other peoples, the God of War will yet survive to bathe the world in blood and carnage every twenty or thirty years. In every possible way our militarists are both resourceful and relentless in their efforts to capture the thought and imagination of the school children of our country.

We are here at another anniversary of the Armistice that ended the great war to end war. But that phrase, "War to end War" is rapidly losing its significance. Yet it must not. The Christian people of the world must fight the battle of peace to make the last war the end. Quakers who have opposed all wars as contrary to the Spirit of him who said, "Love your enemies, and pray for them that persecute you," must make the Great War the last one. We must answer before God this Query, "Do you consistently practice Jesus' Spirit of love and goodwill to men? Do you support every Christian movement to do away with war and preparation for war? Do you endeavor to make clear to all whom you can influence and especially our own youth that war is utterly un-Christian and cannot be reconciled with the spirit of Christ?" Let us never stop until this Query is answered in a glorious affirmative. To do this, we must be awake to the influences about us—both good and bad. Let us forward every movement for the Outlawry of War, for the settlement of disputes by arbitration, and for the reduction of armaments. But let us not neglect the training of our children. For what good does it do to urge disarmament and to talk peace and goodwill alone, while certain sinister forces are training our boys in the art and spirit and thought of war? It is a psychological impossibility to put such training and spirit into our youth and then expect the spirit of peace to rule the nations ten or twenty years hence.

We who are in earnest about peace must talk it and teach it to our children. We must encourage organizations for boys and girls that are not militaristic either in fact or tendency. We must voice our opposition to flag worship and show its significance as a symbol of peace, justice, and international brotherhood. We must oppose the growth of military training in our public schools and colleges.

Humbolt's philosophy is as good for us as for the militarist. If we would have the next generation live in peace, we must teach it to our children.

A Christian in the Concrete

BY B. WILLIS BEEDE

THE family of lip servers is a large one with a long line of ancestry reaching down from the misty past to the murky present. Jesus had some of these folks in his audience and spoke very plainly to them: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven."

These folk of Jesus' day could piously and glibly mouth over the words, "Lord, Lord," while they strained at love, mercy and justice. And there are many modern lip servers who piously and glibly utter religious phrases in prayer and song and testimony who are as far from doing the will of God as were the Pharisees of Jesus' day. Listen to the person who says, "Lord, Lord, I love every body in the world, but I want the Negro who lives in my city to keep his place. I don't want him to attend the school or college where my children go. Of course, Lord, I love every body, but—but how I do thank thee that I am not as these inferior Jews, Japanese, Mexicans and Chinese and Indians who have been allowed to come to my America! I love every body in the abstract, but—but Lord, please do not ask me to love in the concrete!" How applicable are the words of the beloved disciple! "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

Brotherhood in the family of God is not dependent upon color, or slant of eyes, or geographic location, or race, or class. Jesus expected every one of his followers to look upon every other follower as a brother whom he should love.

The kind of love that Jesus talked about was far more than lipping words "Lord, Lord." Jesus expected his followers to love in the concrete. He expected his disciples to actually love as he loved. He expected John and Peter and Andrew and Thomas and their successors to go into the streets, homes, houses of business, synagogues, in fact—wherever men were to be found—and win them by love to the kingdom of God.

The problem of color is one of the most dangerous and far-reaching problems in the world today. In the past, the colored folk of the earth have bowed the neck to the yoke imposed by the self-assertive and dominating white race. But the past has gone. The present is here, and with it vast millions of colored people in open revolt against the white man's domination.

No longer are the colored races willing to be the mere servants of the white man. No longer are they content to be looked upon as inferior beings who must keep their place. They are making progress along many lines—economic, intellectual, social and spiritual—and they are demanding an equal share with the white race in the task of making human life richer, more beautiful and more complete.

The white race can continue, at its peril, to try to dominate the colored races. Such a policy will lead to fear, hate, friction and conflict. The colored races will rise one day in revolt and warfare if such a policy is pursued.

Segregation can be attempted for a time. But history pretty clearly teaches that races of people cannot be put in water tight compartments and made to stay there. In this little world of ours men of every race will mingle with every other race.

But there is another way to solve the problem. Jesus, as has been indicated above, suggested a more excellent way than the way of domination and segregation. His solution was love. No, not a sloppy, soft sentimentalism, but a rugged recognition of the real man under every skin and a willingness to help that man, irrespective of the color of his skin, to become all that God intended him to be.

Friends have been conspicuous in the past for their practical grasp of the meaning of love. They have done concrete things for earth's races. They have called men brothers. They have shared their lot with their brother-men. They have opened their purses and provided schools, hospitals, churches, where men of every color might share in the benefits of Christianity. They have crossed mountains and plains and seas to help in bringing all men into the family of God. They have loved in the concrete.

And we their offspring? Are we helping to solve the baffling color problem? Are we trying to respect, appreciate, and share with every race in their aspirations for life in all its varied fulness? Are we loving in the concrete? In our own inner heart, each must answer this question. And the world of men who watch us day by day will know whether our answer has been true or false.

Peace A Necessity

It is time for us to understand that, for the civilized world, peace is not a luxury but a vital necessity; that the organization of peace is a pressing duty and an obligation. To serve the cause of peace is more arduous than to serve that of war; it imposes duties more ungrateful and tasks more obscure; it calls for gestures less glorious. He who wishes to serve peace must be ready to face attack on two fronts; for, at the same time that he has to combat the misgivings of his fellow-countrymen, he must also convince the foreigner of his good faith, without himself making mistakes about the good faith of others toward him. No, assuredly, the way of peace is not the line of least resistance. But is not that thought stimulating in itself? Difficult times may come, but we shall keep our souls up to the pitch of that will to peace which should be the constant thought of international society.

ARTISTIDE BRIAND.

Baltimore Yearly Meeting

Visiting Ministers Brought Helpful Messages

The Homewood Meetinghouse, at Baltimore, Maryland, has again been the scene of the home gathering of the Friends of Baltimore Yearly Meeting, November 16 to 20 being the 256th session. Homewood in the autumn days is all that the word implies. The plain, stately beauty of the spacious meetingroom invites all, who enter, to worship in that atmosphere of serenity and reverence. The reception hall, with its winding stairways and its inviting entrances to the library, the office, the genial committee rooms and the corner, known as the American Friends Publishing Booth, extends its friendly welcome to everyone. The ample dining room, with its great fireplace and satisfying tables, awakens anew the gratitude for a giving Father and for this friendly family life at Homewood. And at night when all have been sheltered in the comfortable Homewood dormitories or in the hospitable homes of Baltimore Friends, we are drawn very near to the Father whose overshadowing love has made possible these close ties in the Baltimore Yearly Meeting.

The annual epistles came to us freighted with gracious love and sympathy and were, as stated by John Cary and others, "an expression of a real contribution to united Quakerdom," "a vigorous outlook," "a vision of progressive movement."

Among the visiting Friends, many of whom came with welcome spiritual messages, were James Moon of Philadelphia Yearly Meeting, Parker James of Indiana, Clarkson Miles and wife of Oregon, Wm. R. Wigham of Dublin, Ireland, Clarence E. Pickett, Head of the Biblical Department of Earlham College, President Carrell and Guy W. Solt of Nebraska Central College, Dr. Alexander C. Purdy, Professor of Practical Theology at Hartford Seminary, Daniel Oliver, a missionary from Syria, Emory J. Rees, a missionary from Africa, and Dr. James Doran, the Federal Prohibition Commissioner of Washington, D. C.

The business sessions, under the able direction of John R. Cary, presiding, Lindley D. Clark, recording, and A. Viola Horrisberg, reading clerk, were periods of careful deliberation resulting in the adoption of definite plans for furthering expansive activities. Of general interest will be the announcement that the 257th session of Baltimore Yearly Meeting will be held at Sedley, Virginia in September, 1928, in compliance with the urgent invitation from the Virginia Friends. Margaret Easterling, the newly chosen president of the Young People's Union, by virtue of that office becomes a member of the Young Friends Board of the Five Years Meeting, and Murray S. Kenworthy was appointed to the Mission Board of the Five Years Meeting upon the resignation of Cheston Carey. In the report of the General Secretary, a special program of visitation evangelism was stressed as an added feature to the revival evangelistic efforts, daily vacation Bible schools and other methods already employed.

The devotional periods each morning conducted by Clarence E. Pickett deepened the desire for clearer vision and spiritual guidance. His general interpretation of the Old Testament, his explanation of Christ's viewpoint of the same, and his development of the growing conception of God revealed by the prophetic visions were all illuminating and uplifting.

The afternoon meetings for worship were seasons of counsel and inspiration. The burden most clearly felt was that we should express our religious beliefs and practices in a positive not a negative way in our spiritual life, and that there should be a deep appreciation of the fact that we are in a period of moral and spiritual expansion and growth. Acceptable messages were brought by our Nebraska friends. President Carrell's quotation from Isaiah, "Arise, shine, for thy light is come," was an oft-repeated Scripture throughout the Yearly Meeting sessions. He challenged us to enter the new day in which our service would dissolve the darkness if we but obey Christ's injunction, "Let your light shine." Guy Solt answered the question, "What is the Quaker objective?" by saying "It is helping to find God," but that the world must be given the Way of Life by today's interpretation of Christianity. William R. Wigham of Dublin spoke on the wonderful conception of the sacrament. It should not be a momentary thing, a transitory experience but life itself. Every thought, every act that draws us nearer Christ becomes a sacrament—such is a life permeated with the Christian spirit. James Moon in "Our Contribution to the Church of Christ" said neither ritualism nor creed meet the need of today—it is reality that is needed. It is not profession, but possession that attracts others to Christ. Business men are responding to the call by putting the same energy into religious service that they have been putting into material things. The contribution needed is, "Give of yourself to the Master."

Saturday afternoon, Daniel Oliver, head of the English Friends Mission in Syria, brought appealing messages to the Women's Missionary organization and later to the American Service and Peace sessions. His graphic pictures of the homeless, ragged Syrian children walking for miles to beg for shelter in the already overcrowded mission, the boys in the school hiding their treasured school books under their pillows at night that they might resume their studies at the break of day, the providential rescue from untimely death, of the faithful missionaries, and the horrors and devastation of the recent war in Syria came as a clear call to service.

The selection of speakers for the evening meetings was very fortunate, for each came with a very acceptable message. Dr. Alexander Purdy in "Protestantism and the Mission of Quakerism," made a direct appeal to his audience to join in the present-day movements of Christianity. "The human race is again on its travels, we can no longer rest by the hearth." The Christian faith is the pilgrim faith, a faith that can adapt itself to new pathways, an idealism never quite content, always pressing on seeking for the "City whose Maker is God," a simple faith in harmony with the will of God which is able to make every human actuality a divine possibility. "Face the changing world with the changeless living Christ."

Missions on Trial was the theme presented by Emory Rees. This address, one of the most eloquent of the week, because of its beautiful simplicity touched every heart. He proved that where Christianity has met the needs of the native people, where contacts have been made by which Christ may be known, missions have not failed. The amazing development within a single generation from conditions of superstitious savagery to those making possible Christian homes, self-supporting workmen, tithe-giving trustful worshippers is a twentieth century miracle.

Dr. James M. Doran, Federal Prohibition Commissioner, in his discussion of Prohibition Enforcement showed its necessity today because of the industrial, social, and moral conditions. His contrast of the situation ten years ago with that of today gave every evidence that ground is being gained slowly but surely. His address was followed by an enthusiastic bombardment of questions, answers to which were most enlightening and satisfactory.

HEIRS OF ETERNITY

Oh Lord, let us the heirs of thee,
Who drew our life from nature's side,
Not fitful, fountain eddies be,
But waves of the eternal tide.

The day goes by with joy or pain,
Weak tyrants without chain or mesh;
While thy compelling orbs remain,
And keep the spirit free and fresh.

Let flowers or briars life's track bestrew;
Wistful, our eyes are not for these;
If mirrored only in the blue,
We catch thy day-star's prophecies,

And know the hope that saves from death—
The nobler hope in all we see,
That best or worst, above, beneath,
Life hath one heart that throbs toward thee.

N. S. GRANT.

Saturday evening was given over to the Young People's Union. Their supper hour was a joyous social occasion, closing with a discussion of What Young People Can Do in Their Home Meetings, led by Anna G. Haviland, and the Relation of the Young Friends Board of the Five Years Meeting to the Young Friends of the Church by Guy W. Solt. The address of the evening was by Clarence E. Pickett in which he warned the young people of the dangers of stimulation, counseling them to make use of basic nourishment, to search for the worth while in life and religion, to seek through quiet meditation the true spirit of worship, to release the capacity of the human soul for the love of God to flow through as a channel of blessing to others.

The meeting for worship on Sunday morning was one of unusual divine leading. In the moments of silent waiting, the Heavenly Father's presence was very satisfying to each heart, and the messages given were a spiritual uplift to all.

The Yearly Meeting program closed Sunday with the Homewood dinner, given by the Baltimore Friends. The happiness of this occasion was enhanced by the announcement that birthday congratulations were in order to be given our worthy presiding clerk, John R. Cary. The reports of the delegates to the Five Years Meeting were given at this time. The concluding minute was then read by Lindley D. Clark and the 256th session became Baltimore Yearly Meeting history.

V. C. K.

"FUR BEARING ANIMALS" TO THE FORE AGAIN

Under the caption, "The Quaker World Do Move, Too," *The Christian Century* for November 24 pokes a little fun at Friends in an editorial paragraph. In a word of appreciation of *The Friends Intelligencer* of Philadelphia it says:

"This weekly, which preserves the flavor of old-time Quakerdom, gives continuing evidence of the vitality that remains within the society of these plain folk who talk a plain language and seek ever to render a plain accounting of the spiritual experiences which are theirs. But there are times when some things creep into these guarded pages which make us wonder whether, after all, the adherence of the Friends of today to the ideals and practices of the past is as rigid as might be believed. For instance, the issue of the *Intelligencer* for 'eleventh month 12th' contains an advertisement inserted by that widely-known firm of Philadelphia Quakers, Strawbridge and Clothier. These Quaker merchants are here seeking Quaker trade. They offer fur coats, women's and misses, ranging in price from $145 to $385. They are guaranteed fashionable—'the outstanding new fashion on every grandstand.' Of course, $385 for a fur coat might not scandalize John Woolman much. Not if he knew what some fur coats cost."

PROGRESS IN HEALTH WORK IN RUSSIA

The Third of a Series of Articles on Russia Today From the A. F. S. C. by Anna Haines

The side of modern Russian life in which Friends have been most interested since famine relief has ceased to be an immediate necessity, has been the nation-wide health work inaugurated by the present Government.

There was a great need for this work, as Russia in the Tzarist days had been one of the most backward countries in the world, judged by her high infant mortality, tuberculosis and malaria rates, and the frequency of severe epidemics of typhus, cholera, small pox, etc. Accurate figures for all these diseases are not obtainable, but the records of 1913 show that more than one quarter of the babies then being born in Russia died before they were a year old. The over-crowded huts and poor food of the peasants in pre-war days were known to result in much tuberculosis, but there were no places for the treatment of this disease except some very expensive sanitoria available only to the wealthy.

HEALTH SERVICE ON FREE BASIS

The revolution brought a change in focus to health work, as it did to so many other fields. Just as the banks, the railroads and the mines were nationalized, so were all the hospitals, sanitoria, drug stores and other institutions connected with medical work, taken over by the government. All doctors became civil servants, working six hours a day (as do all professional people and office workers in Russia) for a definite salary. Instead of going to a private physician now, if one has some minor ailment, one goes to a clinic where there may be 20 doctors, each one devoting himself to the study and treatment of some special phase of disease, but using the joint laboratories and treatment room provided by the clinic. If one condition requires hospital treatment or an operation, one is sent to the appropriate city institution with a note of admission from these city clinic doctors; if a month's rest in the country or at the seashore is indicated, this also is prescribed and the waiting list of various vacation and rest homes scanned for vacancies. All of this treatment, together etc., which may be required, is free to all with the medicines, operations, eye-glasses, those who are workers, whether their work be manual or mental labor. Health service in Russia now, is on the same free basis to the population as our public school system is to residents of the United States. The money for its support comes partly from taxation and partly from the health insurance funds, which every factory or other employer of labor automatically pays to the State Insurance Department, in addition to the wages paid directly to the employees.

Although the Government supports these institutions for the cure of disease it is the program for preventive medicine that has been entered upon with greater enthusiasm. Infant welfare stations, where peasant and working class mothers may receive instructions in caring for their babies, have been started not only in all the cities but in many rural neighborhoods. Day nurseries for the children of working mothers, the assignment of doctors to examine and care for the health of school children, the medical inspection of factory workers and the sanitary inspection of factories—all of these services are new to Russia. Young peasants taking their course of military training are taught to be teachers to their home village in such elementary hygiene as the danger to health in the whole family's eating from a common soup bowl, in the possible spread of infection through drinking water obtained from barnyard wells, in the fallacy involved in believing that the presence of the body louse on a person is a sign of good health.

MORE SOCIAL SERVICE CLASSES

To combat the peasant prejudices grounded on centuries of illiteracy and isolation from progress, is one of the greatest tasks of the Russian Department of Health. Realizing some of these difficulties it has introduced into its courses of instruction for doctors as well as for mid-wives and nurses, a larger number of social service classes than we have in our curricula. The workers of the Friends Service Committee, who have lived in the primitive regions of Russia and know how much need there is for a medical program devoted to humanity rather than to pure science, have much more sympathy with this new attitude for health work. It is already resulting in a lowered death and disease rate, epidemics which were so prevalent a few years ago are almost unheard of, and very gradually household customs of long standing are being modified.

Dr. Semashko, Head of the Russian Department of Health, tells a story of Lenin saying bitterly one day, when civil wars and typhus were both raging, "It looks as if a dirty louse would overcome Socialism," but he added smilingly, "It has happened otherwise and Socialism has overcome the louse."

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
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Clothing shipments,
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PHILADELPHIA, PA.

Mexican Child Life

BY REBECCA J. PARKER

(Concluded)

In a Bible study class, several of the girls spoke on the unhappy homes in Mexico and the low standard of morals of the men. Right there was a wonderful opportunity to urge the girls to make the right choice of a mate, with the purpose of forming a Christian home instead of being compelled to suffer from the immoral conduct of the husband. To establish friendships among young people trained in the same ideals and thus later form a nucleus in a Christian home that will make itself felt in the stabilizing of the country, is one of the greatest missions of the Protestant church and school in Mexico.

Among the poorest class there is real suffering. The mothers do not know how to make the most of their small resources. There is also the tendency to put up with things as they are, thinking they cannot be changed. The Federal Government is also trying to meet this situation by training the rural teachers. Teachers' Institutes are held in various parts of the country. The lectures include such topics as child care, cleanliness in the home, food values, the great need of vegetables in the diet, giving easy recipes that can be used with the utensils and over the kind of fire the community uses. Simple sewing and native folk songs are also taught.

The idea is to make the rural school the center of the community life. In parts of tropical Mexico where fruit is abundant there are four months out of the year that none is available. They are teaching them to conserve it in their native clay jars. The agricultural teacher is endeavoring to show how they can improve their native tomatoes and to add them to their diet. In the poorest homes they eat only tortillas and beans and their next aspiration is meat. Their instructors are trying to show them that the corn of the tortillas and the beans with the addition of tomatoes is a balanced diet and that the meat is not needed. This group of instructors go all over the country, staying three weeks in a community. Each professor has his specialty and together they try to create a community center to better the living conditions of the people. They leave a trained teacher to keep it going while the mission moves on to another village.

NEED FOR CHRISTIAN MISSIONS

Even though the Government is doing much to educate the middle classes and the poor, Christian missions still have their great responsibility. The teachers from our schools are in great demand to go out into these localities and pass on their ideals. The church is holding conferences on health and child care with the mothers and trying to instill the idea of family worship.

Here is one shining example of a mother who is doing almost the impossible. She is the mother of six children and her husband is very unfaithful. He gives her but twenty-five cents (American) each day. She gets up at four a. m. and goes five or six blocks to buy water at one-half cent a jar. It could be delivered at her door for three cents but she cannot afford that. Then she comes home and grinds the corn for the tortillas, (she cannot even afford to have it sent to the mill) and gets breakfast of tortillas and coffee for her husband and oldest son who must be at the smelter by seven. She must prepare a lunch of tortillas, beans, and chili for them as it is too far for them to come home. The father takes his and the son's wages for his own use, leaving only twenty-five cents a day on which the mother must run the house. During the day she mends the children's clothes and looks after the many other needs of a family of eight. The evening meal is tortillas and some herb tea. There is no milk for her children and she saves enough from her allowance to buy soap to clean the children up for Sunday. They all attend, rain or shine, even though their home is at a great distance.

From another humble home the father and mother are the first to arrive on Sunday. Although they cannot read they teach their children texts and hymns from memory. The little girl sings beautifully and is frequently on special programs. Another mother, who was a former student in the mission school, is now the mother of a family of little folk. The father is not a Christian, but she has family devotions every evening with her children. If he comes in she has him sit down quietly until they are through their singing and prayer.

The custom of wearing black is firmly established. There are many deaths and the mourning period is so long. Even the little children have to wear it. They are not supposed to attend social functions during the period.

There are many children of pure blood Indian stock who are just beginning to receive attention. Many of them speak their own dialect only and live much as their ancestors lived four hundred years ago. The Government is trying to reach them now with educational and social work. Their native costumes are most picturesque and they still continue their native arts. The Government is trying to preserve them and not let them become commercialized.

The National Union of Women's Societies is undertaking social and religious work among them. In the school they teach the old folk songs and try to instill an appreciation of the early culture of this ancient country. The school children are very quick to absorb this, as they are an imaginative and artistic people. Their school exhibits are really marvelous, hand work and sewing being especially stressed.

The United States may be ahead in a commercial way but I feel they miss much of the real joy and appreciation that the Mexican people derive from life—as I have been able to observe in the eight years spent in this country. The United States can learn much from her ancient neighbor, so let me urge again, do come to visit Mexico and see for yourselves.

THE SECRET PLACE

BY J. L. SPICER

One time I had a cabinet
Where I kept, for private view,
The follies, faults, and foibles,
Of people whom I knew.

One day the Master came there;
Searched the collection through,
And sadly asked, "My child, are these
The things you love to do?"

I bowed my head in utter shame;
"Oh, Lord, forgive," I cried;
For what I took for others' sins
Were mine own magnified.

SENECA STEVENS HONORED

On the 15th of November, occurred the ninety-second birthday of Seneca H. Stevens, of Tilson, N. Y. His beloved nephew and bride with two choice friends, Isaac R. and Mary L. Post, drove over from Poughkeepsie, N. Y., to his home to help him celebrate his natal day.

When the company and their host were summoned to the dining room to partake of the family feast, our venerable friend found his chair occupied by a large mysterious package, the place for his cover was filled with messages of congratulation and good wishes brought by "Uncle Sam," while ranged around his place were several packages, and a bunch of lovely carnation pinks lent their beauty and fragrance from the center of the table. These gifts, except the mail and one package sent by a thoughtful friend, came from the kind guests present.

The aged host expressed his surprise and appreciation in his usual unique manner and when the Giver of every good and perfect gift had been acknowledged, all were seated and enjoyed the good things provided for the refreshment of the physical man while the opening of the parcels went merrily on.

Among the presents were generous banknotes much confectionery and the large package, referred to before, proved to be an electric glow heater for the bath-room. After these genial social hours were over the guests bade farewell to their happy and grateful host and hostess hoping for many pleasant returns of the day.

Because of his advanced age, Seneca H. Stevens does not go out much in the evening so to observe this important anniversary the weekly prayer meeting of the church was held in his home, giving him a privilege he much enjoyed. At this time other tokens of kind remembrance were added to those already received. After the meeting those present were invited to remain and were regaled with a treat of water melon. Altogether the memory of November 15, 1927, will be a cherished one.

HOMECOMING SERVICE AT "WHITE HOUSE"

The Friends of Spring River Monthly Meeting, near Galena, Kansas, held a pleasing homecoming service on October 30, at their little church familiarly known as "White Meeting House."

There was an all day program including a bountiful basket-dinner, and a mingling of friends some of whom had been absent 40 years. About 250 were in attendance.

The regular Sabbath School hour was shortened in order to present a splendid Temperance program. Church service followed, comprised of spontaneous messages from full hearts who thoroughly enjoyed being "At Home" in the church and in His Kingdom.

After noon, Friends assembled for a general reminiscent rehearsal of the "White House" history: its buildings, its early supporters, its failures, and its successes. Early beliefs and ceremony were reviewed, and a wedding ceremony that occurred in the church 38 years ago, was re-enacted for the benefit of the younger ones. The contracting parties were Joseph C. Ebenstein and wife, Tacy Burgess Ebenstein.

Many letters were read from former members who could not be present. Older Friends recalled the faces and incidents of their younger days, while middle-age invariably expressed an appreciation of the efforts made by White House Friends to safely launch them into spiritual channels. Altogether, this was a wonderful day and we pray God's protection and leadership as we undertake to reach farther and accomplish more in his vineyard.

TO HELP IN KNOWING THE NEGRO MIND

Many persons desiring to know the Negro mind less imperfectly do not find the necessary opportunities for increasing their knowledge. Two exceptional books have just been published which undoubtedly give one a deeper insight into Negro thought and life. "The Autobiography of an Ex-Colored Man," first published anonymously in 1912, now published by Knopf, written by James Weldon Johnson, is a story of amazing interest, and yet more arresting than the story itself is the psychological analysis running through it; the evaluation of the white man by the Negro, the searching questioning brought to bear upon accepted racial standards. All in all it is a book which ought not to be overlooked by a person seeking a deeper acquaintanceship with the Negro race.

The second book is "Portraits in Color," by Mary White Ovington. Miss Ovington knows personally the twenty colored men and women whose lives she sketches briefly, but artfully and understandingly. To know these leaders through Miss Ovington's intimate presentation of them is to understand in part the indomitable spirit of the Negro and the remarkable part he has played and is playing in American life.

The Inter-Racial Library of the American Friends Service Committee will be glad to lend you these books if you will call or write for them at 20 South Twelfth St., Philadelphia.

Christmas Suggestions for the CHILDREN

STORIES NEW AND STORIES TRUE And How To Tell Them	Bertha Baldwin Tralle	$1.50
GEORGE WASHINGTON LINCOLN GOES AROUND THE WORLD A Story of World Friendship.	Margaret Loring Thomas	1.50
THE TREASURE SHIP A delightful collection of stories by notable English writers.	Cynthia Asquith	2.50
STORY OF THE BIBLE Complete story of the Bible for Young and Old.	Jesse Lyman Hurlbut	2.75
WINNIE-THE-POOH A story beloved by children of all ages.	A. A. Milne	2.00
WHY THE CHIMES RANG AND OTHER STORIES Beautifully illustrated edition of this popular story.	Raymond MacDonald Alden	2.50
THE LITTLE CHILDREN'S BIBLE For children up to seven years.		.90
THE OLDER CHILDREN'S BIBLE For children from eight to eleven years.		1.50
A LITTLE CHILD'S LIFE OF JESUS	Amy Steedman	1.50

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street
Richmond, Indiana

CONFERENCE TOPICS FOR DISCUSSION GROUPS

A limited number of copies of the Syllabus of Conference Topics prepared for Five Years Meeting in October is still available for use in local discussion groups. These are being offered for distribution through the Yearly Meeting secretaries or superintendents, with the hope that at least one copy of the Syllabus may reach every congregation in the Five Years Meeting not already supplied by members who attended the Five Years Meeting sessions.

The Syllabus suggests definite topics and questions well worth our very earnest thought and united study this winter. Discussions in mid-week meetings, Bible school classes, young people's groups or meetings on ministry and oversight based upon the questions in the Five Years Meeting Syllabus should prove stimulating and helpful to all of us. If your congregation had no representative at Five Years Meeting and has received no copy of the Syllabus you can probably secure one by writing to the secretary or superintendent of your Yearly Meeting.

Friends who attended Five Years Meeting are urged to encourage formation of discussion groups for further study of the conference topics and to make available for use of such groups your own copies of the Syllabus.

Topics included in the Syllabus are Quakerism, Worship, Membership, Ministry and Pastoral Leadership, United Extension Work, Home and Foreign Missions, Evangelism, Race Relations, Finances, Religious Education, Our Peace Principles, Non-Military Service, Young Friends Problems, Our Publications, and Prohibition, with definite questions under each topic.

R. M. S.

Social order is the necessary basis of morality and religion; the opportunity to live healthily, honestly and purely, is an antecedent condition of the spiritual life.—W. H. BENNETT.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

SOME GEM THOUGHTS FOR EMPHASIS

Editor THE AMERICAN FRIEND:

I want to tell thee how I enjoyed the issue containing the report of the Five Years Meeting, with the sixteen fine pictures, among which were those of Doctors Hadley and Edwards, whom we called "Steve" and "Dave" when they were little boys. Among the many good things that were said I marked a few gem thoughts I wish to emphasize.

First, John R. Cary said, "Unity is greater than uniformity," and that "doctrine grows out of experience and not experience out of doctrine," then W. O. Mendenhall's thought that "The world is looking to Friends to *illustrate* rather than to *define*." William J. Sayers said that it is not "ready made" religion but religion "made to order" that we need. Then there was the encouraging statement about Foreign Missions, that "decided progress has been made in *self-support, self-propagation* and *self-government*." Rufus Jones said, "We have talked much about 'preserving' our inheritance. It is a miserable aim: 'preservation' is not our business; we are here to be transmitters."

Then about the proposed "All Friends Conference." If the belief could be fulfilled, that in such a meeting "we shall see a Presence that will force us on our knees together," there would be a great hope that, as "doctrine grows out of experience" such an experience would result in such a united belief in fundamental doctrines of the New Testament that there would be a real unity among those professing to be Friends.

There is much to rejoice over in that Friend Wigham, the Irishman who was expecting a scrap or row, was disappointed.

Again, it is encouraging to believe with President Binford that "there is a growing desire to *Quakerize* our pastoral system rather than to *pastorize* our Quakerism."

I think I never enjoyed a copy of THE AMERICAN FRIEND as well as that number.

Lindsay, Calif. WILLIAM P. SMITH.

THE ESSENTIAL ROOT OF QUAKERISM

Editor THE AMERICAN FRIEND:

When Friends fall away from "Primitive Christianity" they stress reform, and philanthropy, and omit evangelism; these we ought to do and not leave the other undone.

While a Friend will live in all good conscience, it will be the result of his walking in the supernatural light, the light of Christ, the light of the world. He lives on a higher plain than one who is only a "conscientious objector."

Inasmuch as it is not circumcision nor uncircumcision that availeth any thing, but a new creature; neither is it the use of the ordinances, nor the not using of them that avails. A Friend must be baptised with the Holy Spirit. For baptism into Christ is a necessity.

George Fox was not a follower of any man, other than to follow the man Christ Jesus. A man is not a Friend because he is a follower of George Fox. The past of the Friends would have been very much more satisfactory if Fox had never had any followers. It is his professed followers who have led us away from our evangelistic zeal, and caused the divisions among us. For while one saith I am of Fox, and another I am of Wilbur, and another I am of Gurney, and another I am of Hicks, are we not carnal, and walk as men?

If I am a Friend "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

The crucified and risen Christ is the essential root of Quakerism. When we put him on and let him be the captain of our salvation to lead us in all of our service for him and humanity; also to lead us as sons unto glory. If the root is holy so are the branches holy also. The fruit of all who abide in Christ, will be the fruit of the Spirit, the only fruit that glorifies our Father in heaven.

Knightstown, Indiana. S. A. WOOD.

MORE FOOTSTEPS OF THE WANDERER

And now "Sunny California," though truth to tell we were in Whittier and Los Angeles six complete days before we saw the sun. There were clouds and refreshing rains, but no sun visible. Then, one morning, as though ashamed of its remissness, the sun dispersed those clouds, the mists rolled up and away, and clear blue skies prevailed. Not until then, were the dreams of youth and the aspirations of manhood realized, and we saw California as she really is. The mountainsides literally resurrected into a beautiful green carpet, the flowers vying with each other to enhance the beauty of the landscape, the lawns looking as though dame Nature had washed her face and everywhere around was brightness and cheerfulness.

A loyal, loving welcome was extended in the home of Rhoda M. Hare, and her sister, Sarah J. Bundy, where we were privileged to make our headquarters while working in the vicinity of Whittier and Los Angeles. A Father and Son banquet in the Whittier Meeting, when some four hundred eighty gathered together, was a wonderful season, and incidentally afforded opportunity to renew fellowship with Willard O. Trueblood.

Pasedena was splendid evidence of the truth there is "One body and one Spirit." Meetings in the Conservative, Hicksite and Orthodox Meetings embracing two Monthly Meetings convinced us that "One is your Master even Christ; and all ye are brethren." Fellowships were renewed with John W. and Elsie P. Dorland, hours of wondrous sweetness. Dr. J. and Mrs. Frame for "Conservative Friends," are most lavish and generous souls and we did not find anything they wished to conserve; ungrudgingly they gave of their time and hospitality to make our visit profitable and blessed. Monthly Meeting at Orange Grove on First Day. It sounded good to our ears, acordingly we literally sat together at a feast of fat things at the festive board and then sat together in Heavenly places in Christ Jesus the Lord.

Over to Los Angeles for the evening meeting where David E. Henley and his good wife are holding the standard for truth and righteousness assisted by many sweet spirits, including "George Weeks." An eventful Sunday night: On second thought, however, I will not disclose it in the pages of THE AMERICAN FRIEND. If any members of the Five Years Meeting Board desire to learn of it then ask Frank W. Dell whose unfailing kindness and little "Whippet," carried me so many miles during two weeks of marvelous fellowship.

Once again, Pasadena meeting and Edwin McGrew whom we had not seen since Five Years Meeting in 1917. Also that valiant soul Harry R. Keates. Who among us will forget that beautiful meeting where the presence of the Master was so much in evidence? Once again, in Los Angeles and a dainty little repast in the apartment of Olive Niblett and Miss Williams; meeting John Henshaw and his wife, all recently from Denver, Colorado. A mental and physical feast and reunion of loving hearts. Then Yorba Linda," for Quarterly Meeting on Ministry and Oversight. Openings were gladly made for the visiting minister who was graciously given a message from the Lord. Here, our dear friend George A. Deshler was quite concerned to think "The Wanderer," had lost much weight and was very considerably relieved to find he had only lost the beard he used to wear. Quarterly Meeting followed next day when both morning and afternoon sessions were times of real outpouring of the Divine Spirit. The messages dovetailed into each other so that there was no doubt of the Holy Spirit's leading.

Is it possible that all the prominent Friends live in California? Here also we fellowshiped with Charles E. Tebbetts,

Lindley A. Wells, Absolom Rosenberger, Walter F. Dexter and, and, no Mr. Editor I am not calling the roll of the Five Years Meeting, I will stop right there. Not that this is the end! I am still in California, and "Ive a long way to go," to Lindsay, Berkeley, Oakland, etc. It has been good to be here and I am raising altars whereon are offered grateful sacrifices of praise to our gracious Heavenly Father. Our footsteps are not weary in well doing and more may yet be heard from "The Wanderer."

ALFRED YOUNG.

A MAN IN SHINING ARMOUR

When a little boy was born in Lumber City, Pennsylvania, July 26, 1854, who could foretell the kind of an epitaph which would describe the life at its close?

Still in his 'teens, the lad came West and in young manhood took up railroad work. Advancement was well earned by faithful service until the responsible post of Division Superintendent of the Lake Shore and Michigan Southern Railway was his, with headquarters in Cleveland, Ohio.

In the Friends Meeting he found Matilda Masters, who later became the loving wife and devoted mother in one of the most charming family circles ever entered by the writer. Love, refinement, unselfish devotion to the interests of the home, the meeting and the daily tasks were part and parcel of the little boy grown to manhood. The family ties and spirit were unusually strong. Neighbors, friends and associates all became beneficiaries of the radiating wholesomeness. But suddenly, in the Spring of 1908, something happened. He who is Love began to transfer the happy family from this perishing world to a better home. Crushed and lonely hearts longed for the gentle mother but even the tears sparkled as Love Divine showed through them. Others still were blessed.

A long active service weighted with responsibility had consumed a good deal of the father's vitality. He felt the shock keenly and later was obliged to retire owing to a shaking palsy which had been developing gradually. Then followed many long years of most distressing physical suffering. His mind continued clear and he took the keenest interest in his grandchildren and the problems of those about him. His life had always gone out in unselfish service and it was a great cross to be an invalid in a world of need. He was not one to talk of his suffering. Often his nurses were led to exclaim over his wonderful patience and fortitude. Only occasionally was the unutterable longing to be "released and go home" expressed.

Those of us who were privileged to know this rare man in his vigor, to associate with him in the work of the Kingdom, and to observe him in prolonged suffering, feel constrained to say in the words of Saint Paul, "He has fought a good fight; he has finished his course; he has kept the faith; henceforth, there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him in that day."

Death had no sting for J. Kirk Russell. The grave had no victory. He was still a man in shining armour when he said farewell to dear ones in the home of his daughter, Edith Russell Richie, of Lansdowne, Pennsylvania, on the 7th of October, 1927.

The burial was in Cleveland, Ohio, beside the mother. The parents are united in the "home over there" and await the six devoted sons and daughters who survive them.

EDGAR T. HOLE.

BLUE PRINTS FOR OUR PEACE WORKERS

Findings of Conference of Pacifist Churches at N. Manchester, Ind., Nov. 4 to 6, 1927

As members and representatives of the churches having an historic testimony against war and all it involves, we reaffirm our devotion to the non-resistance taught by Jesus and our reliance upon the efficacy of the spiritual forces of love and goodwill to overcome all evil.

We endorse and accept the findings of the Carlock Conference, as amended in this meeting.

EDUCATIONAL PROGRAM

Firmly believing in the necessity of education for peace, we urge upon our churches a program which will include all ages.

1. *For the children*

We urge all parents and teachers that the stories, toys, games and songs which would mould the lives of our little children be always those that cultivate knowledge of and goodwill for the children of all lands, instead of the deceptive glamor of war.

2. *For the youth*

Confident that our youth will gladly share in any peace endeavor within their grasp, we recommend an extended use of:

(1) declamation, essay and oratorical contests on peace issues;
(2) peace studies and discussions in young people's summer conferences and retreats;
(3) college courses in international relations and the causes and cure of war;
(4) peace caravans, peace teams, and other peace work by college students;
(5) interchange of letters with young people of other countries.

3. *For adults*

We recommend:

(1) that our membership be alert to present the peace message upon every occasion;
(2) that we secure the cooperation of the preachers, teachers, editors, librarians, and members of civic organizations in our respective communities wherever possible;
(3) that the distribution of literature be continued, especially through booths at county fairs.

DEVELOPING LEADERSHIP

Recognizing the strategic importance of developing leadership, we suggest:

(1) that our members search out potential leaders, perhaps as early as high school age, and urge these young people to prepare themselves for definite service in the peace movement according to their own aptitudes;
(2) that our members make possible the further training of these young people through attendance at important peace conferences, and through special study;
(3) that qualified graduate students be urged to select problems for research which will further the cause of peace.

ACTION ON PRESENT PEACE ISSUES

Since our government acts on important issues in response to expressed public opinion, we recommend that all voting citizens be ready to inform their elected officials in Washington of their convictions on all questions affecting war and peace. Specifically we call the attention of our members to the importance of the following matters which will come before Congress this winter:

(1) all-inclusive arbitration treaties, such as the Briand proposal;
(2) the big navy program;
(3) Latin-American relations, especially the Nicaragua affair.

STATEMENT OF OUR POSITION

We feel that a statement by each of our groups concerning their religious convictions on peace and their relation to the government in the event of war, would be valuable in educating our own members and in interpreting our position to other people. Such statements might well include the idea that the truest patriotism must involve the highest type of service to our country. We can conceive no greater service than to create those attitudes which make war impossible. To us, allegiance to the flag means allegiance to this higher type of service.

We urge our members to consider carefully the sources of their incomes and the nature of their investments, to discover whether these in any way give rise to injustices and the causes of war.

Since, after all, our Christian principles of love and goodwill will be best interpreted by the way we live, we urge our members constantly to live out these principles in their homes, their businesses, and in all their relations with their fellowmen.

And finally, in gratitude to our Maker, we re-dedicate ourselves to the whole cause of the Prince of Peace, that we may share in making real his way of life to all men.

QUAKERDOM · AT · LARGE

In a recent issue we made announcement of the death of George Vaux, Jr., of Philadelphia, long chairman of the Board of Indian Commissioners. His sister, Mary Vaux Walcott of Washington, D. C., well known for her philanthropic work, has been appointed to succeed him on the Board.

Leanah Hobson has resigned her work as pastor of the Lindsay, California, Friends meeting to take effect at Yearly Meeting time next June. Her doctors say that she must have a rest but she hopes to continue through the winter months. The heat of the valley is too great in summer and her health suffers. She and her husband, expect to make their home in Whittier.

When in Richmond a few days ago, Robert Underwood Johnson, of New York, litterateur, former Ambassador to Italy and now the Director of the Hall of Fame, expressed appreciation to the Editor of what Friends are doing toward placing the bust of the poet Whittier in the Hall of Fame rotunda where an assigned niche awaits it. One half the required sum of $3,000 is already subscribed and he hopes the rest may be secured soon. He is not asking for large amounts and says he positively declines to solicit funds for this purpose from any but Friends. The Editor of THE AMERICAN FRIEND will be glad to receive and forward funds for this purpose.

The *Daily Iowan*, published by the University of Iowa for November 13, reported the visit of Rufus M. Jones of Haverford College, and address at vesper services on "The Galilean Accent." Professor H. L. McCracken, acting president of Penn College, a former student at Haverford, served as chaplain for the hour. The preceding evening at dinner in the Red Ball Inn, given by the local Friends and the members of the vespers committee, Rufus Jones entertained the group with interesting statements regarding the present condition and number of Friends in various cities of the United States. The faculty members present included Dr. Edwin D. Starbuck. At this dinner it was decided to hold a Friends Meeting at the University, Sunday, November 20, to which students and faculty members who are Friends would be invited. It is expected that such meetings may be held at least once a month.

From a Wilmington, Ohio, newspaper clipping at hand, we gather that students of the College there who have been inclined to specialize in "extra-curriculum activities" to the neglect of regular college work, have heard something drop. In response to some protest of Faculty action in declaring certain football men ineligible and in relieving certain members of the band of their musical responsibilities for a season, the College management replied that education comes first at Wilmington College and that it is proceeding on the assumption that students are there primarily to study. A rumor was afloat that as a result the band had gone on a strike. Nothing of the kind, said President Williams. "Had there been a strike, the insurgents would have been minus an alma mater so quickly they wouldn't have known what it was all about." Good for Wilmington College and President Williams! A little more of this spirit might well be infused into the management of our educational institutions generally in this day of strikes and rumors of strikes on the part of student bodies.

The name of Mary A. Marriage Allen is a household word among the colored people of the South in whose interests she spent several winters. She visited their schools, churches and homes, and purchased land for an advanced school for their teachers. She herself built the Dormitory at Franklin, Virginia, and largely supported the school, leaving funds for its continuance. With her husband in 1883, she paid the first of seven visits to this country and carried out her early concern, the dream of her girlhood, to help in the education of the freed Negroes in the Southern States of America. Her home was in Chelmsford, England, where she died at the age of 86, August 1, 1923. She began her social work in the very heart of what was then the very poorest part of London, in Shoreditch, where school after school was founded which were afterwards taken over by the London School Board. In 1873, she married Richard Allen of Dublin, and was soon in the midst of a fresh circle of benevolence in Ireland. She made two visits to Japan, one to India, to Armenia, Athens, Egypt, Macedonia. Friends who gave to any funds, the administration of which was in her hands, knew they would get the utmost in value in return for the money they gave and that probably work would be started that would bring in rich returns for many years to come. Her ministry was simple and forceful and her words lingered in the memory. Her sister, Margaret Marriage Harris, resides in Pasadena, California.

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NEWS OF OUR MEETINGS

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, October 30 and 31. Four of the five meetings in the quarter were represented. About twenty, including representatives, drove over from Hesper, Iowa, two from Highland, and one from Kedron, Minnesota. Joseph Sams, pastor at Hesper, and Quarterly Meeting Superintendent, brought three able and helpful messages. Josiah Hockett of Kedron, preached twice with God's blessing upon him. The Sunday afternoon service was conducted by Cyril Rowe, who brought a short message which was followed by a praise meeting, and several musical numbers. The attendance was good, especially on Sunday. A cafeteria dinner was served in the basement of the church both Saturday and Sunday and a social time was enjoyed. There was a beautiful spirit of tenderness felt throughout each session. The meeting at Valton is very fortunate in having as pastors, Philip and Elizabeth Moon, and it is progressing under their ministry.

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, November 19-20, with a good degree of interest manifested in the different departments of work. Mary Sibbitt of Kansas was the principal speaker having come at the invitation of the Prohibition and Purity department of work of which E. N. Carter is chairman. Besides short talks in other sessions, she made an address on Saturday night, brought an uplifting spiritual message on Sabbath forenoon in the meeting for worship, and gave an inspiring discourse on "Present Day Patriotism" on Sabbath afternoon. She is making a tour of this county, speaking under the auspices of the Indiana W. C. T. U. While in Bloomingdale, she organized a W. C. T. U. Another Quarterly meeting visitor was Martilla Cox, Long Beach, California. She gave helpful messages on Saturday in the Quarterly meeting. On Sabbath she preached at Tangier. Arrangements were made for signing a petition to the President of the United States and to Indiana Senators, in support of the Briand proposal. Memorials were also sent to government officials in interest of reduction

of armaments and friendly treaties with other nations, in an effort to out-law war. This work was presented through the department of Peace of the Quarterly Meeting.

Members of University Friends Church in Wichita celebrated the first anniversary of the completion of their new church building, Sunday, November 20, combining with it church family day. An effort was made to have as many of the families of the church present as possible. The affair was a decided success, for the church was well filled at all the services. There was the usual morning service, following the Bible school in the morning, with Dr. W. O. Mendenhall as speaker instead of the pastor. Then a picnic dinner was served in the banquet room, which was crowded to capacity. After this came a social hour, and the singing of favorite hymns, with some special music until two o'clock, when the pastor, Herbert L. Huffman and the assistant pastor, Errol T. Elliott, and others spoke of the past year's work and outlined plans for the year to come. The exercises concluded with a vesper service at three o'clock.

Amo Friends Church recently held two weeks of special meetings. Strong messages were presented by the pastor, Leslie Bond, assisted in song by Pearl Hardesty of Lynn, Indiana. The attendance was good and it is hoped much lasting benefit may result. This is Leslie Bond's fourth year as pastor of Amo, Indiana meeting.

Friends of Springdale Monthly Meeting, Iowa, feel greatly indebted to Harvey Wright, their pastor, for the coming of Rufus M. Jones of Haverford College to the regular morning meeting for worship, November 13. His message was simple yet so impressively told as never to be erased from the memory. Many others were present upon invitation: the local Methodist congregation, the pastor of West Branch Friends and his congregation, the faculty and students of the Scattergood school, several of the West Branch Conservative Friends Meeting, Friends and ex-Friends from Iowa City, Tipton and other nearby towns, and at least one Mennonite family,—all of whom filled the auditorium and adjacent Sunday school room. The following Friday evening, the monthly Family Night supper was served under the auspices of the Young People's Sunday school class, who also had charge of an interesting program which followed the supper.

Xenia, Ohio, Friends look forward to a prosperous year as indicated recently at a congregational dinner, when the chairmen of the various committees of the church gave the program for their committee for the coming year, each having arranged for a definite goal to work to, thus lending inspiration to the work. The ready response of the membership, also, during the every member canvass is indicative of a determination to see the work here prosper. A marked increase in Sunday school and church attendance is a cause of gratification, the former having almost doubled, and nearly sixty have been taken into membership since the coming of Russell Burkett and wife as pastors. The church is completely organized for efficient service for the Master. L. L. Jordan, the superintendent, with an efficient corps of teachers and helpers makes the Sunday school a real school of religious education. The chorister, Grover Crawford, helps all the services by adding inspiration in song. A junior choir under the leadership of Mary Dakin gave the music for the Rally Day program. The Junior and Primary departments with the Junior choir will give a musical cantata on Friday evening before Christmas, and on Christmas evening, the Senior choir will bring a Christmas message in song and story. Many changes and repairs have been made on the church and the parsonage adding both to comfort and efficiency, the latest addition being a splendid garage on the parsonage lot. Not with a spirit of boastfulness but in grateful humility do Xenia Friends give thanks to God for his many blessings.

An International Goodwill All-Friends Thanksgiving pilgrimage to Whittier College campus, Sunday afternoon, November 20, included members of all branches of the Society of Friends and was under the auspices of the All-Friends Conference Committee. The program was in charge of Dr. Louis T. Jones and the Cosmopolitan Club of Whittier College, California. The arrangement included a visit to First Friends Church School at 9:30 a. m., meeting for worship at 11 a. m., picnic luncheon on the campus followed by the conference on International Goodwill. Students in costume brought greetings in native tongue from Norway, Denmark, Japan, America, Philippines, England and Mexico, with Alexader Milades speaking for Greece, Henry J. Schiller for Switzerland and Consul Mizuzuawa for Japan. Concerns presented were the Japanese Exclusion Act and the Briand Arbitration Proposal, which was followed by a forum discussion with Henry W. Sanders presiding.

The November number of *The Visiting Friend* published by Durham Monthly Meeting of Friends at South Durham, Maine, and edited by the energetic pastor, Harold N. Tollefson, bears in addition to its suggestive little editorial a thanks giving message which concludes with greeting to all absent members: "We are truly thankful for our absent members. We earnestly pray that His richest blessings and abundant grace may be with you continually. Join with us in thanksgiving for His favor and in intercession for His kingdom's increase among us. What we obtain is ours; what we attain is us." Appreciative mention is made of the long and very faithful service of Anna J. Goddard who had served the monthly meeting as assistant clerk for ten years, followed by seventeen years as clerk, her resignation from this office having been received with regret. "The best testimonial of her ability is shown by the accuracy of the records, the promptness of her communications, and the ease with which the business has been carried on in session. Her knowledge and clerical ability are still ours in an advisory capacity to the succeeding clerk. We gratefully acknowledge her faithful service and undiminished interest in the welfare of the meeting she has served so well."

The Union Thanksgiving service under the auspices of the Ministerial Association of Richmond was held in the Timothy Nicholson Memorial Meetinghouse with about 800 joining in worship. The message was given by the pastor of the First Christian Church, and a message in song by Hilda Woolley of the First Friends Meeting. The thank offering of more than ninety dollars was given for local benevolences.

AT ACKWORTH QUARTERLY MEETING

"Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth: Sing ye praises with understanding." In prayer, gospel message and personal witnessing—during the recent sessions of Ackworth (Iowa) Quarterly Meeting, God's praises were sung. Sung as we sing them at Yearly Meeting or at the Five Years Meeting, when high peaks of Christian joy are reached.

The stimulating message was brought by our Yearly Meeting Superintendent, Charles O. Whitely, who spoke on the subject, "Gratitude Versus Selfishness or Covetousness." Many ways of expressing gratitude, practically and helpfully, were pointed out by the speaker, who later showed how we often miss these great benefits because of selfishness. The visits of Charles Whitely to Quarterly Meeting are always deeply appreciated and a source of blessing to all.

During the noon intermission, a regular "Thanksgiving dinner" was served by members of the Motor Meeting and a good social time was enjoyed.

At a short session of the Woman's Missionary Union, reports and plans were submitted by each of the five groups composing the Quarterly Meeting. We hope this year to interest the younger women in the organization of additional mission circles.

An interesting system of finance was suggested by Charles Whitely. Under the caption "Giving Made Easy," he proceeded to unfold some prospective figures, which if adopted would work miracles. To illustrate this plan, one meeting is asked this

year to contribute the sum of $210.60 to the work of the United Budget. If but 15 people in that meeting (with a reported membership of approximately 170) were contributors and gave as follows, their missionary enterprise would go over the top:

If 5 people gave 50c each per week;
If 5 people gave 25c each per week;
If 5 people gave 10c each per week.

You can easily see what would happen if 170 people became interested. Shall we not all try? Reports were given by superintendents of various departments, and Oscar Myers, a pastor of Motor Meeting, who has recently removed with his family from Driftwood, Okla., was welcomed into fellowship.

On Saturday night and Sunday morning Charles Whitely again spoke, and on Sunday afternoon, the young people had charge with Prof. Everett Davis, of Des Moines, as the speaker.

ALICE M. DOW

(Taken from the minutes of Smithfield Quarterly Meeting on Ministry and Oversight held November 12, 1927, at Woonsocket, R. I.)

Alice M. Dow, a birthright member of the Society of Friends, was born Ninth month 1, 1851 at Bolton, Massachusetts. She was married 11th month 27, 1872 to Alfred Dow and to this union were born four children: Alfred W., Susan L., Mary A., and Stephen A., all of whom survive her. Her departure was Ninth month 4, 1927.

She was a faithful wife and an unusual mother, having lived the Christlike life before her children and, as was said of Timothy, the unfeigned faith that dwelt in her dwells in her children also. She was a recognized minister for 38 years, being endowed with a spiritual experience which was keenly felt in all her contacts at home, and in the meeting and community work. Her gift in the ministry was God-given.

Aside from her home and ministerial duties she was president of the W. C. T. U. for 25 years. Her heart was so filled with the temperance cause that she extended her help to the children. Many summers after giving a message in the morning meeting for worship and teaching a Bible class she would gather the children of the town together and hold L. T. L. meetings in the afternoon. Thus the influence of her sweet, firm character was far reaching and still lives.

Once when asked how she could do so much and not neglect home duties, she said, "I just live a day at a time." Her secret was leaning on God and concentrating on the thing at hand. For several years she was unable to be so active but still had a live interest in the shepherding of the flock and an oversight of the meeting.

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls."

A CORRECTION

The new address of Robert E. Pretlow as recently given in these columns should read 2102 Third Avenue West, Seattle Washington, instead of South as printed.

INTERNATIONAL SUNDAY SCHOOL LESSON

December 11, 1927

Isaiah Counsels Rulers: Isa. 37:5-11; 14-20.

The Northern Kingdom with its capital at Samaria was taken captive by the Assyrians in 722 B. C. (II Kings 18:9-11). Shortly before this event Judah had appealed to Assyria for protection against invasion and had become a vassal state of Assyria. (II Kings 16:7). Some seventeen years after the fall of Samaria, upon the accession of a new Assyrian king, Sennacherib, Judah and other vassal states revolted. Sennacherib immediately came with his army to subdue the recalcitrant provinces. Hezekiah, king of Judah, sent word that he would submit. Sennacherib accepted his submission but imposed a tribute of 300 talents of silver and 30 talents of gold. (II Kings 18:13-16). But the great king was not satisfied and demanded the surrender of Jerusalem. (II Kings 18:19-37). Shortly afterwards, when Sennacherib

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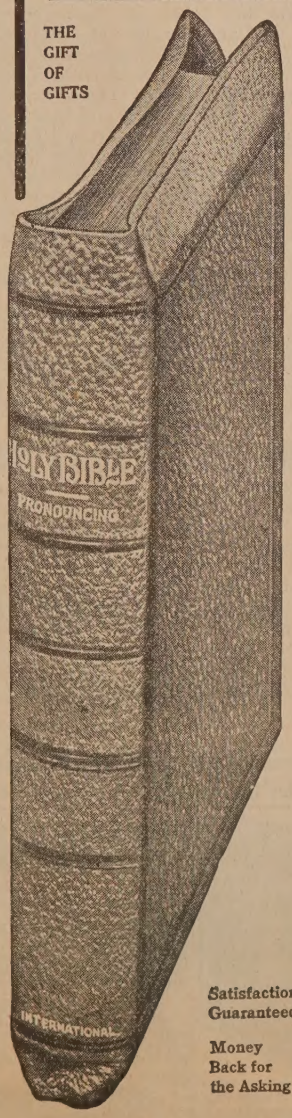

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and of Ar'pad? where *are* the gc
Sĕph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'rī-a
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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heard that the king of Ethiopia was on his way to attack him, he sent an official again to Jerusalem to persuade Hezekiah to surrender the city. (II Kings 19:9-13). Both times Isaiah counselled Hezekiah not to listen to the Assyrian demands, but to trust in Jehovah. "In quietness and trust," he said, "shall be your strength." Hezekiah heeded Isaiah's advice. The Assyrians prepared to attack the city, but for some reason mysteriously withdrew. Thus Jerusalem was saved, and Isaiah's faith in Jehovah was vindicated.

5. *Hezekiah.* King of Judah from 719 to 691 B.C. He was a much more capable ruler than many others had been. *Came to Isaiah.* Hezekiah sends his servants to Isaiah to get the prophet's advice concerning the Assyrian demand to surrender the city. The Assyrians had argued that none of the other gods had saved the other nations, why should they expect Jehovah to save Judah.

6-7. Isaiah's answer is, "Do not be afraid of this boastful Assyrian. He will receive alarming news and return home." *Hear tidings.* That is, the Assyrians will probably hear reports of uprisings at home.

8. *Rabshakeh.* This is really the title of one of the Assyrian officers. *Libnah. . . Lachish.* Two fortified cities of Judah. southwest of Jerusalem.

9. *He heard.* Sennacherib heard. *Tirhakah.* While Tirhakah is here referred to as a king he did not actually hold that office till ten years later. At this time he was simply a representative of the Ethiopian king, and in charge of the Ethiopian army.

11. This is a clever attempt to shake Hezekiah's faith in Jehovah.

14. *Spread it before Jehovah.* In this ceremonial Hezekiah was placing the matter in Jehovah's hands. The letter was written probably on a clay tablet of the kind that the Assyrians ordinarily used.

16. *Sittest.* May also be translated "dwellest." *Cherubim.* Symbolical figures placed over the ark and symbolizing Jehovah's presence. *Of all the kingdoms.* Hezekiah here recognizes Jehovah as the universal God of all nations.

In the verses that follow the lesson, Isaiah defies the Assyrians and declares they will be turned back from taking Jerusalem. The Assyrians did leave, as Isaiah foretold, and the city was left unharmed.

A CONQUERING FAITH

When the Assyrian official appeared outside the walls of Jerusalem and urged that the Jews no longer trust their king or their God to defend them but to surrender immediately, Hezekiah was very much upset. He had joined an alliance of nations to revolt against Assyria, contrary to the advice of Isaiah. When the Assyrian army came Hezekiah paid a heavy tribute and hoped to come off unhurt. But now Sennacherib was demanding the city. Hezekiah knew if he refused it would not be long until the Assyrian forces would be drawn up outside the walls of Jerusalem and the city would be taken by force. If he gave up the city the inhabitants would be carried captive anyway. Should he try to withstand Sennacherib's attack? Or should he save the city and its inhabitants by surrendering it? Hezekiah was at his wit's end, and it is little wonder that now he turned to Isaiah the prophet for counsel and advice. Heretofore he had not heeded Isaiah's counsels, but this time he did. For now Isaiah spoke with an authority that Hezekiah could not muster. Do not surrender, was Isaiah's advice. For though the great Assyrian army may encamp about our walls and prepare to lay siege, it will not attack the city; for Jehovah will save us from their hands. Isaiah's faith was justified, for the city was delivered as he said it would be. The great contrast between Hezekiah and Isaiah lay in their faith in Jehovah. But Isaiah's trust was not a blind one. He did not have faith simply because he was hoping against hope. He trusted because he knew God to be real, one who was interested in the welfare of his children, and one who could be trusted. Hezekiah, on the other hand, had been trusting in the strength of his arms, and now that they were outnumbered he did not know what to do. Isaiah's faith won a great victory for the religious life of Israel. It proved to Israel that the true God was the God about whom Isaiah had been preaching, the one who loved righteousness, justice and humility.

GEORGE A. SELLECK.

Cambridge, Mass.

DEATHS

SMITH—At her home in Martinsville, Ohio, November 12, 1927, Phebe Baker Smith, widow of Arthur T. Smith, in her seventy-first year. Converted in early life, she became a member of the Methodist Church. Later, after her marriage, she joined the Friends Church, of which her husband was a member. She was a consistent Christian, and years of invalidism seemed but to increase her faith. She is survived by one son and four daughters.

WOOD—At his home in Spring Grove, Richmond, Indiana, October 19, 1927, William T. Wood, son of Thomas and Elizabeth C. Wood, in his eighty-fourth year. Born in Smithfield, Ohio, he married Emma Crawford who died in 1895, and four years later he married Alice Kenworthy who survives him and also a son Thomas by his first wife. He was a loyal member of First Friends Meeting at Richmond and his genial personality endeared him to a wide circle of friends. Interment at Smithfield, Ohio.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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